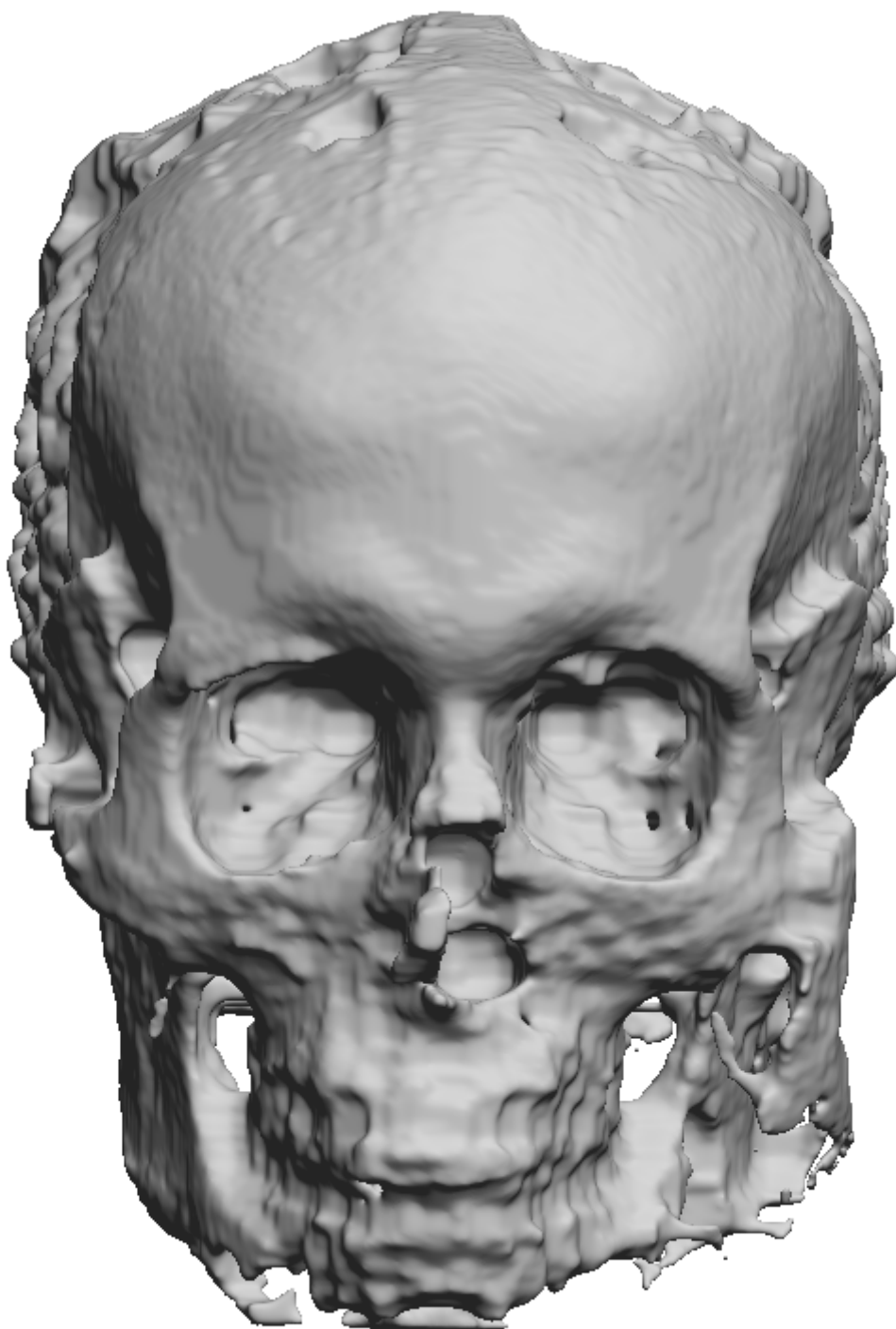


# On Volition

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“Will is a demon.” — A Buddhist saying.

“We are deterministic machines, inasmuch as the Divinities are hidden from our perception.”

“Every new generation is relearning occulted things that were in plain sight to past masters and maestras, yet the training and transformations are necessary to begin, let alone perseveringly walking the walk throughout life in continuous engagement with masterful means.”

As mentioned in my previous works (vide — Occultosophia), will is a vehicle of desire, libido, deed, motive, and instinct. In the best possible scenarios, it points toward a mature vision. Vision plays an executive role in effect; it is the coordinator of strategy and tactics, container of arete and humanitas, the referential rod of systemic thinking and systematic action.

Why, then, is will a demon? Is it the mystics’ extinguishing of willpower that leads to the solution of stripping the will of its perceived malignancy? Or is it that will itself, without direction, discipline, value, and virtue, is inept and leads to disaster?

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A citation from the Lhag Thog inner teachings of Tibet states, “Builder of the House, thou shalt build no more.” Will is a builder. What is empty and at rest is devoid of will—contrary to the demiurgic operand in Hellenic gnosis. Yet, this notion does not fit within our Western heroism; creation is the expression of our conquest, and conquest is the mastery of the world—much like the Nordic concept of hamrammir.

Yet, is it merely a part of the world that we have conquered, a constructed, generated illusion? As Plotinus noted, Gnosticism is a trap—an angle of denial for transcendence, one that results in self-imprisonment within that very denial. The conquerors are free, both spiritually and in the worldly sense; that which is conquered holds no power over the conqueror, and that is the true meaning of conquest.

The Eastern heroes conquered by laying the foundations of civilizations, cultures, and self-cultivation. They conquered the beautiful things in order to capture their essence. In doing so, they emerged victorious—because they incorporated these things, both commanding them and being commanded by them, unlike Actaeon’s dogs, which devoured their master.

Is free will an ontology, separate from the actions it performs? Regarding the liberated Gods, it must be—but it is a non-human type of volition, world-as-will is a splendid framework for it is homogeneous with the impulse of an heroic life, Gods heroically merge the ideas of theirs with the subject of their action, that is how idea becomes flesh in the

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phenomenal worlds, that's where it toils and battles against manifold variegated powers in a great titanomachy.

Most animals live by automatisms, governed by innate releasing mechanisms. Their wills correspond to their natures; their choices demonstrate complex determinism, animalistic souls are splendid inasmuch as they are coincident with their ethos, give lions what belongs to the lions, a hunt, a share of raw meat and pride derived from what they are through their ousia.

Inasmuch as we perceive will as a teleological vector, automatic volitional powers are a fact—yet they remain pre-determined. If will manifests in different qualities—be it weak or strong—it follows that one may possess a subtle and wise will, or that of a fanatical brute. Conversely, a strong will may be wise and discerning, differentiating and judging without error, while a weak will may belong to fools, whose fanaticism and folly manifests as flags pointing toward ever-new idiocies.

Perseverance is a mark of character. It is precisely here that willpower is born—not deterministic, but truly liberated, not by a biochemical twitch, not by neurological cognitive philosophies, but by its metaphysical daimon. Perseverance in rectitude and honesty has never failed one who has chosen to align his pitch with the Divine, through the reification of the metaphysics of ethos—ethos as character, distinct from ethics or morality.

Then, is “free will” given by default, or are people merely animals—slaves from this perception—who must first forge a sword of liberty? Must they then pass through confrontations that cast unnecessary and superficial elements of their ethos into the four hells, emerging through combat, strife, and the overcoming of suffering? Rendering mother pain, fear, and terror powerless over the mind, polishing and fortifying the aretic virtues, they are gifted with invisible Alke, wielding their regalia—whip and scepter—to command themselves in pursuit of that Gladius. An anarch to anarchists is as a monarch to monarchists - wrote Ernst Jünger.

Then, and only then, do we realize that this Gladius of free will is not merely the trust we are endowed with, but that it is twofold. One edge is that of cosmic alienation: we impose meaning and purpose, towering above our own solitary strife, we create worlds—echoing the ancient serpent myth of the firstborn Proteus-Ereb, who divided its essence both through the mechanics of occult machinery a priori and by its will-to-exist in manifestation, across countless generations.

The other edge of the blade lies precisely in merging with the Kronos-like will throughout generated time and flashes of events called phenomena. In this sense, we can perfect free will by aligning ever more closely with the coordinates of the Divine—first as mortal animals, to naive and crude to comprehend the grand spectacle, infantile as majority of the masses, then as those shaped by the planets, like astrologers; then as philosophers; then as inspectors of the stars, the natures of demonic and celestial spirits, and the Gods—until we arrive at the invincible star, concordant with its own genius and intelligible among all others in the suprastellar worlds of essences.

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Citing Ammonius in Plutarch, we begin with inquiry, as Pythians; through instruction, things become clear—Delian in that matter—then Phanaean, or disclosing, entrusting us with unveiled truths. We turn these notions into experiential knowledge, into perception—Ismenian in the mortal sense of our limitations. Once that is established, we knot an invisible knot engaging all these stages into Tetractydal oneness, we converse: with others, with Gods in silent languages, with spirits in languages proper to them—Leschenorian.

After that is secured, unabandoning all our previous steps, but engaging them with ever greater versatility, we focus on resembling, according to our individuated qualities, the highest essences we may incarnate. We are then either assigned duties and obligations as the most worthy task or given the toil of mortals—an eudaimonic prerogative. The old wise ones, having understood all things thoroughly, fulfilled their lives, and, with correct perception, lean on eudaimonia as their serpent-staff.

“Would stars not go astray, if this circling was in their power?”—citing the Rubáiyát of Omar Khayyam. That is the nature and duty of the stars: to circle, bound by their laws, their grammar, in a perspective that is rather Platonizing or ontologically realist. In their duties, they find their happiness and weariness. To the clear-headed, all appears as order—even the abyssal chaos of manifold howling monstrosities that seek to seduce us.

Aspecting through aspects, measuring disciplines against disciplines—such a method, when applied with reason by an apt mind, leads to outcomes of genius. It is as if one were casting light into a house of mirrors, from which a magnificent palace of episteme emerges. The duty of a magician is to illumine this palace with the presence of the Divinities and the light of metaphysical perception, in order to master it in the most profound, sensible, and creative fashion not as a mere vainglory, but to bring about effects concordant with a more Divine vision, against the odds, opposing powers and the unwise. Tyche, lady chance is always present and she must surprise even destinies at times, when small people move like titans, if they are worthy of that name, breaking forces greater than themselves into nothingness and in fact - forcing them to obey in order to execute a more robust vista.

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